Schopenhauer, the German sage, who stemmed the tide of materialism and revolutionised the spiritual thought of Europe in the first half of the nineteenth century, acclaimed the Upanishads, with the lynx-like perspicacity of an intrepid philosopher, as **"products of the highest wisdom."** Besides, he has had the courage to proclaim to an incredulous age the vast treasures of thought which were lying buried in these relics of ancient Indian lore, how from every sentence, deep, original and sublime conceptions arise and how the whole is pervaded by a high, holy and earnest spirit. Above all, he candidly admits that his own philosophy was powerfully impregnated by the fundamental doctrines of the Upanishads.

Says he : **"In the whole world, there is no study so beneficial and so elevating as that of the Upanishads It has been** the **solace of *my* life ; it will be the solace of** my **death."** This is no exaggerated exuberance of a momentary impulse, for, in the estimation of Max-Muller, Schopenhauer was a thoroughly honest thinker and honest speaker, and no one would suspect hnn of any predilection for what has been so readily called Indian mysticism."

This is not all. Schopenhauer has also made the following marvellous prophecy :

" *In India, our religion "* referring to Christianity *will noiv and never strike- root: the primitive wisdom of the 'human race will never he Rushed aside there by the events of Galilee.*]

On the contrary, Indian wisdom will flow back upon Europe
and produce a thorough change in our knowing and thinking"

Needless for me to quote the testimony of Max-Muller himself to the greatness of the Upanishads. Says he : "The Upanishads are the .... sources of .... the *Vedanta* philosophy, a system in which human speculation, seems to have reached its very acme. I spend my happiest hours in reading *Vedantic* books. They are to me like the light of the morning, like the pure air of the mountains—so simple, so true, if once understood."